

fications; but because soul and mind is plainly a real entity distinct from the substance of body, its modification and mechanism; that therefore it was not a thing generated and corrupted, made and unmade, but such as had a being of its own, a substantial thing by itself. Real entities and substances are not generated and corrupted, but only modifications.

Wherefore these ancients apprehended, that there was a great difference betwixt the souls of men and animals, and the forms and qualities of other inanimate bodies, and consequently betwixt their several productions: forasmuch as in the generation of inanimate bodies there is no real entity acquired distinct from the substance of the thing itself, but only a peculiar modification of it. The form of stone, or of timber, of blood, flesh, and bone, and sttch other natural bodies generated is no more a distinct substance or entity front the matter, than the form of a house, stool, or table is: there is no more new entity acquired in the generation of natural bodies, than there is in the production of artificial ones. When water is turned into vapour, candle into flame, flame into smoke, grass into milk, blood, and bones, there is no more miraculous production of something out of nothing, than when wool is made into cloth, or flax into linen; when a rude and unpolished stone is hewn into a beautiful statue; when brick, timber, and mortar, that lay together before dfe-oTderly, is brought into the form of a stately pafeoe; there being nothing neither in one nor other of these, but only a different disposition and modification of pre-existent matter. Which matter of the-uftiverse *is* always substantially the same,